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ABSTRACT

As a result of a resolution of the Association of Christian Schccl Administrators this paper was produced on minorities in the United States and Canada. The groups considered here are not only the racial groups, but the various religious sects in both countries. Major emphasis, in terms of numbers of resources discussed or listed, is cn the Negroes, North American Indians, and Spanish Americans. Other groups include the Orientals, Jews, and the Amish. The first section deals with the rationale for including teaching about minorities in the social studies programs of schools. A second sectiон covers materials for students K-12 as well as ideas which will stimulate interest in studying minority groups. A third section ccncerns resource materials for teacher use. A final section gives a list of organizations which are specifically concerned with minorities. (SBE)

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NUCS Curriculum Resource Paper

SO 000 747

✦ No. 6 -- MINORITY GROUPS IN ANGLO-AMERICA

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MINORITY GROUPS IN ANGLO-AMERICA

An Introduction and Bibliography

of

Selected Materials

Prepared by

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NUCS Social Studies

Curriculum Coordinator

Curriculum Resource Paper No. 6

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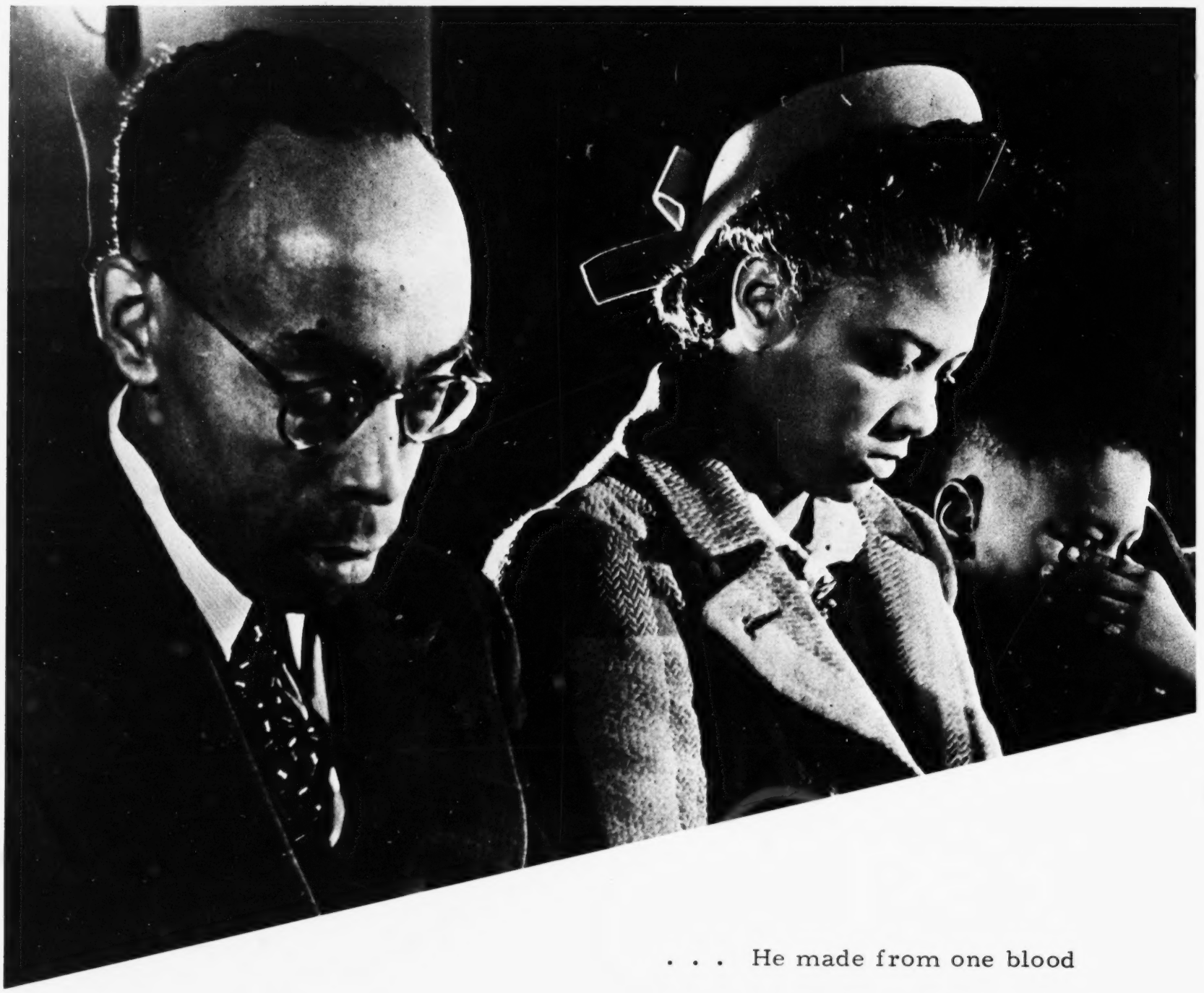
February, 1970



. . . He made from one blood
every nation of mankind to live
on all the face of the earth . . .
so that they might search for
God . . . and find Him. Acts 17
. . . that you may proclaim
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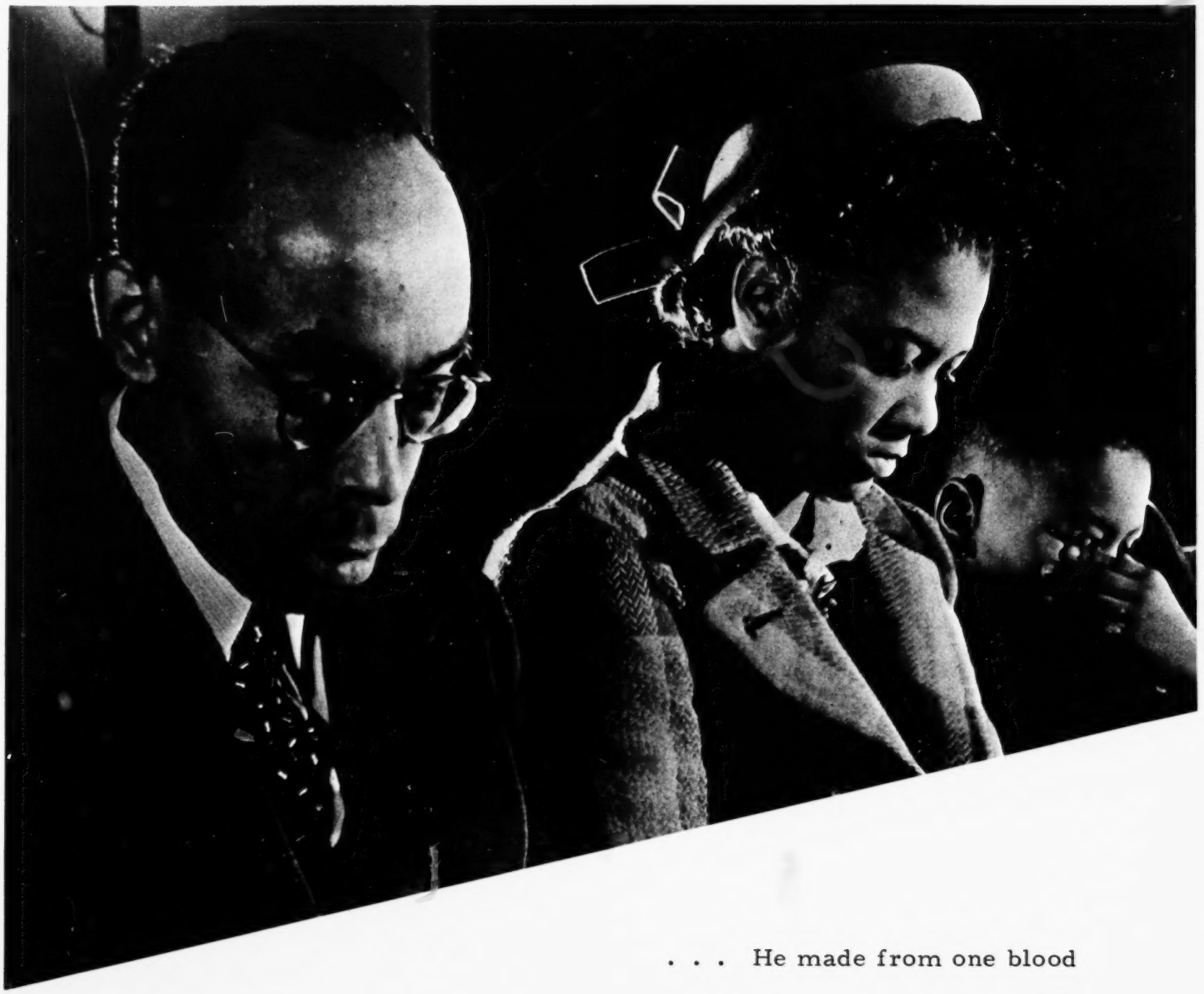
people of God. . . . I Peter 2



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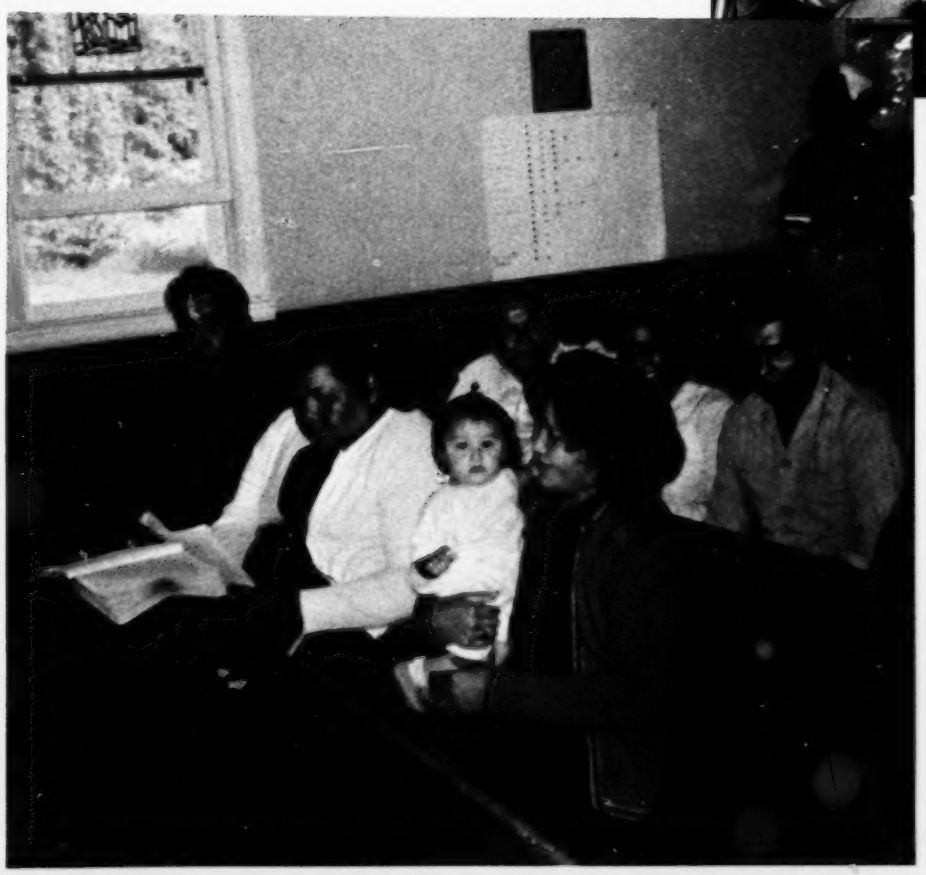
These scenes taken from "Minority Groups in Ango-America" (NUCS Resource Paper #6) we hope will help your students capture the vision of diverse people becoming one in Christ, the only lasting solution to the problems engendered by racial animosities.

Posted on the bulletin board, circulated in class, or projected on a screen, they should help to develop a concern for people--all people.



PREFACE

At the 1969 convention of the Association of Christian School Administrators held in Philadelphia, the city of brotherly love, the following resolution was adopted:

> Whereas, the variety of material available to the classroom teacher in our schools dealing with minority groups is considerable, and
> Whereas, the relevance and inadequacies of this material is not easily determined,
> Therefore, be it resolved, that the Association of Christian School Administrators ask the National Union of Christian Schools to recommend materials for use in this area, and if necessary produce guidelines for our teachers to use in the classrooms.

In response to the resolution this curriculum resource paper was produced. Listing of materials does not necessarily constitute a full endorsement of each item. Teachers and others interested in minority group studies are invited to share their comments and suggestions, particularly in regard to materials listed which may not prove to be suitable, and to suggest other materials which have been effective in Christian classrooms.

February 1970

Gordon Oosterman
Social Studies Curriculum Coordinator
National Union of Christian Schools

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TOWARD UNDERSTANDING THE PLIGHT OF CERTAIN MINORITY GROUPS

In every study there should be some meaningful purpose, regardless of how near or remote that object might appear. Social studies serve at least a dual function, that of providing the background by which to better understand the present scene and also of pointing to viable alternatives in coping with the challenges of this decade. Of more basic need is a Christian perspective in contrast to rank humanism and other philosophies which implicitly or explicitly assume that man's "baser traits" will eventually evolve out of him, given enough time, proper training, and ideal environment.

There is something about human nature which causes men to turn upon others. For the Christian who in principle has a new life in Christ this human nature has been redeemed and is being redirected, but there is still a surplus of meanness in his soul which St. Paul referred to in his epistles as the "old man." The scriptures describe the human heart more accurately than any other document, indicating that "out of it are the issues of life."

Men's meanness to men, expressed by the poet Robert Burns as "man's inhumanity to man (which) makes countless thousands mourn, "basically is a reflection of alienation from God. Hence it is obvious that the only basic and lasting remedy for man's viciousness and indifference to his fellow men is a restored relation to God through Jesus Christ as a result of which there should follow an improvement of relationships among men of good will as fruits of the Spirit.

But there are secondary causes which Christians as well as others find too easy to minimize. The Master spoke of always having the poor with us, and by way of extension one could make a case for the ignorant, the sick,

and the criminals, but this scarcely excuses anyone from serious efforts in establishing schools and hospitals as well as being active in the prevention of crime, poverty, and slums.

Long standing and of particular intensity of late has been the mistreatment of minority groups, a communal amplification of one person acting like a bully towards others. The definition of a minority group could be along ethnic, religious, or economic-social lines and sometimes is a combination of these. A functional definition of a minority group would be a group of people with identifiable characteristics which serve to set them off from the majority members of a given society. These minority groups generally are not extended the same opportunities in practice as the majority members enjoy. History is replete with examples of this--in ancient and medieval as well as modern times. Biblical history records how the Egyptians and Israelites would not eat with one another and how in New Testament times the Jews were characterized as "having no dealings with the Samaritans." Noticeable minority groups in Anglo-America today would be the North American Indians, Negroes, Spanish Americans, Orientals, Jews, the French Canadians, Amish, Hutterites, and others of varying physical characteristics or ideologies.

That direct or indirect mistreatment of minority groups is contrary to the Christian faith scarcely needs elaboration. Persons may never be treated as "things." The summary of the law of God is to love--concretely, explicitly, positively. Although this love, a reflection of the love of Christ, will find different forms of expression at different times, the motivation remains the same. For those who refuse to take seriously the laws of God there remain the laws of men designed to remove discrimination practices which are at best illegal and at worst immoral. Both Canada and the United

States claim to be pluralistic societies, and both are continuing to strive to make that dream a reality.

The concept of "liberty and justice for all" implies freedom of opportunity, freedom of choice, freedom of movement, freedom of expression, freedom to perpetuate one's own heritage, freedom to do what one is convinced is right and proper within the minimal bonds of that which is necessary to keep a society or nation from complete disintegration. That men should be kept from opportunities--the whole range of opportunities--by coercive or repressive means or mores is indefensible legally, morally, or any other way. But the opposite side of the coin is also true (there is no such thing as a one-sided coin)--men should be free to live with those whom they choose, work and worship with those of like mind, and send their children to schools consistent with their own basic values. There is something artifical if not damaging in forcing people into situations which they do not genuinely freely choose. Tyranny is the opposite of freedom, whether tyranny appears essentially benevolent or malevolent. Freedom enables persons and groups to have genuine opportunities to develop into that which they wish to become. Freedom does <u>not</u> mean sameness, duplication, or replication. Put in the words of Stephen and Joan Baratz in an article "Negro Ghetto Children and Urban Education: A Cultural Solution" which appeared in the April 1969 issue of <u>Social Education</u> (p. 404):

> We are only dimly aware of the emptiness of our myth-laden "egalitarian" dogma. To say that the Negro is different is not to say that he is inferior. One should not confuse a political and moral position with a cultural fact. Most proposed solutions to our social ills vis-a-vis the Negro have been couched in the whiteness of their creators. They do not give acceptance of legitimacy to the Negro or his culture... Instead of being confined by an egalitarian doctrine that confuses equality with sameness, we would do well to recognize that American society is a pluralistic one, and that in a pluralistic society, political and social equality

are not incompatible with cultural differences.

Continuing, the authors assert:

> Let us not in our haste demand the destruction of the culture and the man as the price of integration... We should be open to the world as seen by the black man and not demand his changes as the price of acculturation...

The same issue contains an article on "The Orientals" by Agnes Inn (p. 443) which asserts that "ethnic identity lies at the core of the self-conception of many people" and concludes that "cultural traits differ because they were learned and acquired in the context of interactions with others. Starting with the primary groups, the family, these observable cultural traits serve as an identity for these people. And this identity is essential for all human beings."

A companion article on the "U.S. Hispano" by Daniel T. Valdes (p. 442) states:

> The self can never be isolated from interpersonal relations and the social environment. How one sees himself, and the worth one attaches to one's self, is heavily affected by the appraisal of the society in which one lives. If the reflected appraisals of which the self is made up are mainly derogatory, then the child's attitudes towards himself will be mainly derogatory. One is not born with a low self-concept. One gets it...

This thinking is reiterated in "The Cultural Dilemma of American Indians" by Lorraine Misiaszek (p. 446 in the same issue). This writer asserts that "the negative stereotyped image of the contemporary American Indian as he is viewed by his fellow Americans" contributes to the Indians' loss of cultural values. Concludes the author: "I trust that one day soon American society will see that its strength lies in the differences of its multi-racial membership and that respect for individual differences will become the rule rather than the exception."

For the Christian this implies that as the minimum he wishes his

neighbors (all men) to have an equal opportunity to the blessings for which he himself has given thanks. The thesis suggested in the following pages is that basic to a responsible handling of any pressing social or other concern is an awareness of the historical background of the matter. Assuming a Christian value system rooted in the Scriptures as the matrix in which study and discussion is taking place in the school, and also assuming that the valid historical and sociological data will be analyzed by pupil and teacher alike in responsible fashion, one has some basis for hoping that more wholesome thinking and action towards members of minority groups will characterize those involved in such studies.

Mere "preaching" at youngsters to be good and do good has manifested its bankruptcy in changing attitudes. Assuming under the name "Christian" a rank humanism which clamors for the equality of man on the basis of man's "inherent rights" is defenseless. Recognizing that basically it is only the Holy Spirit who can change hearts, lives, and attitudes, the Christian teacher should be evidencing a genuine love and concern for <u>all</u> others (including those who allegedly mistreated minority groups) and providing the stuff--the material, as it were--which the Holy Spirit can use in causing Christian lives to radiate light and love to others.

A nation's history does not lend itself well to division into ethnic group history. It would appear less artificial if the threads of minority group histories were woven throughout the fabric of a nation's history--whether the "color" be red, black, yellow, brown, white, or other--than if a separate course were offered. There may be some justification for a more distinct unit on a minority group on the high school or college level,

but to use this method on a prior level seems a bit forced. For this reason the topics listed on the following pages are arranged chronologically to fit in with various periods in national history where they are most apt to be discussed.

Basic to any reasonably successful teaching of minority group history is a thorough immersion of the teacher in the background of the topics. Superficiality on the part of the teacher only compounds the superficiality and naivete' of the pupils.

The study of <u>many</u> minority groups should be interwoven throughout social studies, but because of the size of America's largest minority (22 million Negroes) and availability of recent materials (some of which can be used profitably and some not) the Negro can be used as an effective teaching model of a minority group. The French Canadian is not a particularly parallel situation, which makes for hesitancy in selecting this group as a Canadian model; surely the Indian in Canada could serve as one.

Attitudes change slowly for most people; children, too, need time to reflect. The teacher should not feel completely frustrated if attitudes developed over the years don't change overnight. Preaching instead of teaching may cause students to react negatively. Testing for cognitive aspects of minority groups to cultivate a basic literacy on the subject is defensible; testing for affective aspects may be a lifelong pursuit. Use what opportunities exist to create a better understanding and appreciation of others without riding a hobby horse. With a Christian compassion share the vision expressed by Isaiah: "... loose the fetters of wickedness, undo the bands of the yoke, and let the oppressed go free... "

The following questions, randomly suggested, may help to identify the

nature of minority groups, their experiences and attitudes, and Christian responses to whatever their needs might be.

1. What are minority groups? How does one account for their existence? Why has there been such a mistreatment, usually through denying opportunities, over such a long period of time and in such diverse places?
2. What is the fallacy involved in the thinking that legislation (although needed at times) will usher in a golden age in human relations? What were the strengths and weaknesses of the Abolitionist Movement? The Emancipation Proclamation? The civil rights legislation of recent years?
3. Is the concept of racism a valid one or simply a manifestation of collective conceit?
4. Did slaves have a moral right to escape and become runaways? Do the Biblical references to the treatment and responsibility of slaves have any bearing? Was Joseph "free" to escape from Potiphar's slavery? Or Onesimus from Philemon?
5. Are restrictive immigration quotas, past or present, proper for a nation which purports to live by the Golden Rule?
6. Is brotherhood apart from Christ a goal worthy of a Christian's pursuits?
7. How actively should Christians seek to oppose injustice regardless of beneficiaries? What explicit Biblical principles and/or examples should be cited in defense of such a position?
8. Is a concern for justice a sufficient motive for Christian action? Under what circumstances, if any, should men practice forbearance rather than demand equity?

9. What level of suffering should be endured prior to seeking a redress of grievances? Is violence justifiable under certain circumstances? If so, name some justifying situations. What Biblical princple would be operative here?

10. How is Christian love distinguished from paternalism? Should slave-owners have taken their slaves along to church? Does the motive affect the receptivity of the deed, and if so, how?

11. What should be one's attitude toward the oppressors of minority groups presently or in times gone by? Do the Christian concerns of forgiveness, not bearing a grudge, and being kindly disposed toward all men prohibit deliberate generating of resentment toward the alleged perpetrators of evil? How does one hate evil deeds, but not those who perpetrate them? How great is the danger of "racism" in reverse if one belabors the alleged iniquities of those involved (Nazis, slave-owners, etc.)?

12. Should Christians consider themselves a minority group?

FACT SHEET

THE FIRST AMERICANS

(From The Farm Index)

To move ahead, something must be left behind. For American Indians, though, progress sometimes means the sacrifice of a whole cultural heritage.

Blending the traditional with the modern has proved more difficult for the Indian than for most other Americans.

Our economy today is based on money, instead of barter. Our families are nuclear, not extended. Our common language is English, not an Indian dialect.

Home for the majority of America's Indians is the reservation. While no census count has been made since 1960, the Bureau of Indian Affairs estimates the Indian population in 1967 exceeded 640,000--of whom 440,000 lived on or near Indian trust lands.

There were about 290 Indian reservations under Federal jurisdiction in the "Lower 48" in 1967--and 124 areas in Alaska which were government-owned and used by Indians, Aleuts, and Eskimos.

Many reservations are in isolated rural areas where the agricultural potential is poor. And the distance to wagework is often great.

The unemployment rate for the reservation population was estimated at about 40 to 50 percent in 1962--seven to eight times the national average. The average annual family income was only $1,500 in 1962.

Finding work on a reservation gets harder year by year--as the Indian population continues to expand at a rapid rate while its resource base remains relatively fixed.

Consequently, many Indian men seek seasonal work off the reservation in mines, agriculture, roadbuilding, irrigation projects, public works, and small industries. Lacking the learning required by our society, though, most can hold only unskilled jobs and earn only minimal wages.

In 1960 the median number of school years completed by Indians 14 years or older was 8. Indian farm residents averaged about 1 year less than their nonfarm rural counterparts.

These nationwide figures, however, do not express the educational extremes. Some Indians hold college degrees. Far more do not. And many have scarcely the equivalent of a kindergarten education.

Indians with motivation and the means to do so have been migrating to the cities. The Indian urban population almost doubled during the 1950's. But by the decade's end, little more than a fourth of the Indian population as yet lived in urban centers.

While city living offers the greatest economic rewards, it often entails the most cultural sacrifices.

A permanent move means a permanent break not only with the extended family system of the Indians, but with much tribal tradition and ceremony. It means the youngsters will not often hear their own language spoken or their own history recounted. It means the beginning of assimilation into America's mainstream, but the end of many ties with the past.

For teen-agers the changeover spells difficult adjustments. For their grandparents it often means something else--best described by the word "anomie."

Anomie is a word not found in most people's vocabularies. This is fortunate, for it's a sad word that connotes a feeling of uselessness, despair, and alienation from one's environment.

Yet many older American Indians in today's world suffer from anomie. In yesterday's world, old age was in most cases the prime of life for the Indians who lived to be 65.

To have survived to that age meant that he was extremely healthy and strong--the fittest of his generation. He had also proved himself a skillful hunter, successful farmer, or seasoned warrior.

His knowledge of these pursuits made him a valuable and revered member of his tribe. Even after he was too old to participate in anything but ceremonial activities, he had a full-time job as a leader, educator, and advisor.

But many young Indians today don't want or need to learn these skills of their elders. And the ceremonial knowledge and tribal lore, which were also the oldsters' duty to impart, often seem irrelevant or downright silly to today's Indian youths.

The extended family system also gave the older Indian a useful place in society. Child care, for example, was left to the grandparents while the parents performed other duties. But this, too, is passing as modern Indian mothers complain of their elders' unmodern ways.

Too, under the old social system the relatively few individuals who lived to attain old age status were easy to provide for. Today they are often a real financial burden to young members of the family who are operating in a cash economy with the low incomes of unskilled workers.

The respect and care once accorded to the wise old men and women of the family is even harder to give when they are not only an economic burden but often disagree with the way the family is being run.

The problem of anomie among older American Indians is becoming more acute because their ranks are now growing. Better health care has lenthened their life expectancy, at the same time that modern society has lessened their usefulness. -- Economic Development Division in The Farm Index, U. S. Department of Agriculture (January 1969), pp. 8 and 9.

Ben Franklin, spokesman for the Enlightenment and opponent of slavery, had this proposal for the Indian "problem": the use of rum "to extirpate these savages in order to make room for the cultivators of the earth."

UNITED STATES HISTORY	CANADIAN HISTORY
attitudes manifested by early European explorers/settlers towards North American Indians	
Negro and Indian companions of early North American explorers, such as Estevanico	
1619 - arrival of 20 Negro indentured servants at Jamestown, Va.	1627 - exclusion of Huguenots from settling in Canada
1675 - King Philip's War	- total number of immigrants some 10,000, virtually all from Normandy, from whom have descended five million French Canadians who remain an extremely homogeneous group
1683 - arrival of the first Mennonite colonists who had special taxes and fines imposed because of their pacifist views. Although not Tories at heart, during the Revolutionary War, they along with the Quakers refused the required oath of renunciation and allegiance in Pennsylvania and both groups migrate in considerable numbers to Canada	- a policy other than extermination of the Indians evidenced by the building of the Chapel of the Mohawks at Brantford, Ontario. In appreciation of Mohawk loyalty to the Crown, King James II donated the original bell; later a silver communion set was given by Queen Anne. Here Joseph Brant lies buried in the adjacent cemetery
1688 - opposition of Quakers to slavery	
1776 - five thousand Negroes serve in the armed forces	1713 - Treaty of Utrecht ceding to England Newfoundland, Acadia (Nova Scotia), and the Hudson's Bay country. Treaty includes an agreement called the Assiento which gives the two-year-old English South Sea Company a contract to import into Spanish colonies 4,800 Negro slaves per year for thirty years.
1782 - first parochial school in Philadelphia	1755 - British exiling of the French villagers of Grand Pre in Nova Scotia because of their refusal to take an oath of allegiance which might require them to go to war against their own countrymen. Roman Catholics prohibited from voting or holding public office
1787 - Northwest Ordinance prohibiting slavery north of the Ohio River; the Constitutional Convention classifies a slave as 3/5 of a person; Philadelphia Negroes begin their own church	1774 - Quebec Act giving freedom of religion to French Canadians and making French civil law valid in British Courts
1793 - invention of the cotton gin by Eli Whitney resulting in expanded cotton production and the rejuvenation of slavery which had been dying out economically	1778 - heavy immigration into Canada of those American colonists who wished to remain loyal to the English Crown
1798 - the Alien and Sedition Acts, motivated in part by fear of the increasing Irish Catholic migration	1811 - Lord Selkirk purchased 116,000 square miles of land in Manitoba for Scotch settlers. Among the later settlers were Germans, Ukrainians, Scandinavians, and Hungarians
1803 - Louisiana Purchase and resultant political squabbles (1820, 1850 Compromises) on the line of slavery to the West Coast	
1803 - non-white companions on the exploration of Lewis and Clark	

1807 - legal slave trade officially ends

1820 - heavy German and Irish immigration to the U.S. resulting in their treatment as minority groups in the U.S. of that time

Cherokee Indian "Trail of Tears" following Pres. Jackson's signing of the Indian Removal Act (1830) enabling the president to remove all Indians to points west of the Mississippi River

1840's - 50's - potato blight causes Irish migration which doubled the number of Roman Catholics in the U.S.; anti-Catholic riots in Philadelphia and elsewhere

Mormon settlement in Utah following opposition elsewhere

Abolitionist movement including black leaders such as Frederick Douglass; Underground Railroad, Uncle Tom's Cabin, and Dred Scott Decision (1857)

1861-1865 - American Civil War; Negroes fight on both sides and are commended for their bravery

1863 - Emancipation Proclamation; Negroes officially accepted into the Union armed forces; anti-Negro riots in New York City, the worst to date. Laws being passed against blacks in Illinois and other northern states

Passage of 13th, 14th, and 15th Ammendments

1865 - last 50 Indians living near Chicago hauled off to choke in the dust of the prairies

Reconstruction, loss of more Negro lives through disease and starvation than the number of Southern soldiers killed in battle throughout the war; rise of the KKK (a minority group?)

1837 - rebellion in Canada with French vs. English overtones; defeated leaders flee to the United States

1840's - heavy Irish immigration not readily welcomed. Some are temporarily kept in Montreal warehouses with an appalling death rate. A black stone monument near the spot still marks the event

St. Catherines and Cayuga terminal points on the Underground Railroad in eastern Ontario; Windsor, Chatham, and Dresden in western Ontario. Uncle Tom's Cabin (restored 1948), once the home of Josiah Henson (Uncle Tom) who, notwithstanding his demise in Harriet Beecher Stowe's book, lived out many of his 94 years here in a forty Negro settlement near Dresden

1866 - beginning of Fenian (Irish-American) raids designed to put pressure on the British government for better treatment of the Irish minority in The British Isles

Migration of some American Negroes to work in coal mines on Cape Breton Island and elsewhere in Nova Scotia

1867 - British North America Act brought about partly by religious and racial differences

1869-70 - rebellion of Metis (a group of mixed European-Indian ancestry) led by Louis Riel who felt their land would be taken from them. A second rebellion in 1885 is followed by Riel's surrender. He is executed despite strong protests from Quebec

1862-1882 - Federal laws to restrict and prohibit the Mormons in the polygamous practices of their faith

opening up of the West, by pioneers including Negro and Jewish settlers

1870's - Mennonite immigrants from Russia introduce the hardy wheat (Turkey Red) to the Great Plains

1875 - first Kentucky Derby has thirteen Negro jockeys out of fourteen

1876 - General Custer defeated at Little Bighorn following an attempt to "round up" the Sioux and Cheyenne Indians and force them onto reservations

1876-1882 - following the defeat of Chiefs Sitting Bull and Crazy Horse by American troops many Sioux and other Indians flee to Canada where they are kept from starvation and cared for by the Royal Canadian Mounted Police who generously share their meager food supplies. Eventually granted a reservation, these Indians never abused their benefactors

1877 - Chief Joseph and the Nez Perce Indians are defeated in the Pacific Northwest and assigned to a reservation in Oklahoma, the same year as the passage of the Desert Land Act

recruitment of Chinese and European laborers to build transcontinental railroads

1882 - Chinese Exclusion Act

rise of Jim Crow laws intensifying segregation

fear by British Columbians that they will be swamped by Asiatics despite the "head-tax" on Chinese immigrants

1887 - Dawes Act providing for the dissolution of Indian tribes (passed despite opposition by the Indians)

1890's - arrival of the Dukhobors in Canada from Russia. Amish and Mennonites also settle in scattered areas

1890 - massacre of some 300 Sioux Indian men, women, and children at Wounded Knee Creek in South Dakota by U.S. Seventh Cavalry

1899 - Canadian troops sent to South Africa (Boer War), but are withdrawn following dissatisfaction in Quebec

1895 - Dr. Daniel Williams performs first successful open-heart operation. Founding of first training school for Negro nurses

1904-1906 - racial disturbances in Vancouver involving Japanese immigrants and other Orientals

1895-1915 - heavy immigration from southern and eastern Europe, including many Jews from eastern Europe. Rise of anti-Semitism

1908 - Admiral Peary reached the North Pole; among his companions was a Negro named Matthew Henson

W.W. I and strong suspicion of those of German and kindred ancestry. Governor of Iowa forbade the use of foreign language in public meetings. Christian school destroyed by arson at Peoria, Iowa; similar attempt made on the Christian school at nearby Sully in 1917

1917 - Negroes moving from the South to the North in such numbers that the migration now being officially investigated

1919 - race riots in Chicago and other cities, 25 throughout the nation

1920's - the revived Ku Klux Klan, Anti-Negro, anti-Jewish, anti-immigrant, anti-Roman Catholic, just pro-"American" by definition (its own). The Klan attained a larger following outside the South than within

1924 - American Indians given citizenship

1924 - U.S. Immigration Law allowing 2% of 1890 each nation's immigrants per year; all Asiatics excluded and existing Japanese immigrants classified as "aliens ineligible for citizenship"

1930's - first Negro Democratic congressman elected; first Negro federal judge appointed

- grinding poverty of the Depression brings about something of a lowest common denominator unity of Americans of all races -- the need for food, clothing, and shelter

1939 - Marian Anderson sings before 75,000 people at Lincoln Memorial after being refused the use of the D.A.R. Constitution Hall

1907 - "Gentlemen's Agreement" to restrict Japanese immigration

1910 - passports now required as entry from Canada into the United States and the United States into Canada becomes formalized

1917 - passage of the Wartime Election Act disenfranchising all citizens naturalized since 1902 who were of German, Austrian, and kindred ancestry. Also Regulation 17 prohibiting the use of French in classrooms by insisting that English must be taught and used in Canadian schools. Although upheld by the Supreme Court of Canada it was later dropped. French Canadian dissatisfaction with both the language requirement in schools and conscription reflected in a failure of French Canadians to enlist in the armed forces

1918 - riots in Quebec City due to enforcement of conscription; several killed

1920's - Canadian uneasiness about the immigration of "foreigners"

1930's - development of Holland Marsh by Dutch immigrants later joined by Italian, German, and Japanese vegetable growers

1941 - Dr. Charles Drew develops the blood bank system

1942 - by order of the President 110,000 Japanese-Americans living in California, Oregon, Washington, and Arizona were transferred to "relocation camps" in the United States interior. Some of the Nisei entered the U.S. armed forces and displayed remarkable courage and fighting ability

1942 - 600,000 unnaturalized Italians in the U.S. no longer considered as enemy aliens

- severe race riot in Detroit triggered by a rumor that a young Negro had been thrown off a bridge

1945- end of exclusion from the West Coast of persons of Japanese ancestry

Influx of Mexican wetbacks to seek employment as migrant farm workers

1950's-1960's - legislation restricting the Amish way of life particularly regarding their schools and Social Security payments. Sheriff's sale of confiscated mules for non-payment of Social Security taxes resulted in purchase by other Amish and giving the animals back to the original owner(s)

Continuing calls for civil rights legislation, despite Civil Rights Acts as early as 1886 and 1875

1945-1955 - heavy immigration into Canada of diverse religious and ethnic groups

Attempts to relocate Eskimos not particularly successful

Members of Hutterite colonies looked upon askance by many of their fellow citizens; Dukhobers allegedly not behaving in an acceptable Canadian fashion

1960's - Call for a separate enclave of Quebec by some French-Canadians; some 30% of all Canadians are of French origin

legislation introduced and in some cases enacted to provide government aid for non-public schools sponsored by religious minority groups

Civil disorders and rise of black militancy. Call for a separate black nation in southeastern U.S. Local opposition to purchase of farmland by Black Muslims

Occupying of Alcatraz by American Indians

Call for a reappraisal of the American nation's purposes and ideals

Continuing discussion of how to honor Indian culture and yet incorporate it into the mainstream of Canadian life, the Newfoundlanders (as indicated by the persistence of "Newfie" jokes), and the indomitable French Canadians

Canada's successful peace-maintaining role abroad challenged to become more obvious among diverse sectors at home

Is cultural pluralism coming of age or is Anglo-American society falling apart?

K-3

The best resource on this level is the teacher's grasp of what is involved in the whole range of minority group/majority group attitudes. Pupil materials at this level tend to be melodramatic and oversimplified, the "good guys" versus the "bad guys" approach a la Simon Legree whipping an innocent slave. Pupil's distorted impressions of Indians were probably gleaned from television and of Negroes from Aunt Jemima figures. Children at this age lack a sense of history and have in their thinking little distinction between past and present. Accentuating the positive Christian call to love everybody should set the mood on this age level, touching on the temptation to mistreat members of minority groups as situations arise normally in class discussions.

The Holt, Rinehart and Winston Company has put out an "Urban Social Studies" series (Buckly and Jones) which is deliberately multi-ethnic. Negro, Caucasion, and Puerto Rican children and families appear to be getting along fine. Included in the program are filmstrips, records, picture-study pads, textbooks, and teacher's guides. Ironically this program is being better received in suburbia than in the inner city.

The McGraw Hill company has a series of readers called The Skyline Series which also has an urban, multi-racial theme. Included is a story "A Place of My Own," telling how a little Puerto Rican girl copes with the perennial problems of overcrowded living conditions and the resultant loss of privacy.

As reading skills develop the children could benefit from simplified accounts of events such as Afro-Americans Then and Now by Haynes and Hurley (Benefic Press, 1969. 144 pp.), The Negro in America by Earl Sangler (Lerner Publications, 1967), and First Book of American Negroes by Mar-

garet B. Young (Watts, 1966). The Franklin Watts Co. has several fiction and picture books, such as Black, Black, Beautiful Black by Rose Blue. Her book tells of a little girl's perceptive view of lovely black objects, including herself. The Channing L. Bete Co. (Greenfield, Mass. 01301) has a 16-page booklet "About Black Americans" with a bibliography on the back cover. For a general work on Indians there is the How and Why Book of North American Indians in a school edition (Charles E. Merrill Books, Inc., 1965. 48 pp.). Of greater accuracy would be the series of 19 short books on Indian life and tribes put out by Melmont Publishers (see pp. 161-162 of NUCS Curriculum Resource Paper #4). Salt Boy by Mary Perrine (Houghton, 1968. 31 pp.) is a highly recommended story of a warm father-son relationship set in Navajo country. Another book for this group level is Indian Hill by Clyde Bulla (Crowell, 1963. 74 pp.). It tells of a Navaho family which has moved from the reservation to the city. Their share of "adjustment problems" is convincingly described.

Spanish-American youngsters are described in Virginia Ormsby's What's Wrong with Julio? (Lippincott, 1965) as he experiences perplexity in an anglicized classroom and Peggy Mann's Street of the Flower Boxes (Coward, 1966) telling of life in a part of New York City.

Two books telling of homes with an Oriental heritage are Soo Ling Finds a Way by June Behrens (Golden Gate, 1965) dealing with a Chinese-American family caught up in change and Meet Miki Takino by Helen Copeland (Lothrop, 1963) telling how a Japanese-American gets involved in a school party. Negro family life becomes more of a reality through Joan Lexau's Striped Ice Cream (Lippincott, 1968. 96 pp.) and Lansdown's Galumph (Houghton Mifflin, 1963) using a cat as the main character. Four owners and four names for the cat make for some interaction. A much wanted beagle pup

is a focal point in Edith Brecht's Benjy's Luck (Lippincott, 1967. 64 pp.) as this Amish boy in rural Pennsylvania experiences a love for animals.

Because of a wide range of reading abilities and levels of comprehension on the part of students, one is reluctant to assign grade-level boundaries to materials. However, children at this age seem intensely interested in other people in distinction from issues, which seem to be more dominant in later academic studies. For this reason a number of biographies are listed along with material of a more general nature.

Children's Press is publishing the "Open Door Books" series, autobiographies of contemporary Americans from minority backgrounds who have overcome real and imagined handicaps to become what is called "successful," for want of a better term. Twelve titles were available in January, 1970; 24 more are being planned.

Doubleday & Co. has published the "Zenith Books," whose purpose is "to present the history of minority groups in the United States and their participation in the growth and development of the country." Seven of the series are:

Four Took Freedom: The Lives of Harriet Tubman, Frederick Douglass, Robert Smalls and Blanche K. Bruce, by Philip Sterling and Logan Raford, 1967. 116 pp.

Lift Every Voice: The Lives of W. E. Du Bois, Mary Church Terrell, Booker T. Washington and James Weldon Johnson, by Benjamin Quarles and Dorothy Sterling.

Passage to the Golden Gate: A History of the Chinese in America to 1910, by Daniel and Samuel Chu, 1967. 117 pp.

Pioneers and Patriots: The Lives of Six Negroes of the Revolutionary War Era, by Lavinia Dobler and Edgar A. Toppin, 1965. 118 pp.

Time of Trial, Time of Hope: The Negro in America 1914-1941, by August Meier and Milton Meltzer, 1966. 120 pp.

Unfinished March: History of the Negro in the United States from Reconstruction to World War I, by Carol F. Drisko and Edgar A. Toppin, 1967. 188 pp.

Worth Fighting For: History of the Negro in the United States During the Civil War and Reconstruction, by Agnes McCarthy and Lawrence Reddick, 1965. 118 pp.

Julian Messner Co. prefaces its list of minority group books with a quotation by Ghandi:

> I do not want my house to be walled in -- I want the cultures of all lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any.

The books are Negroes in the Early West by Olive W. Burt and Puerto Ricans From Island to Mainland by Arlene Harris Kurtis. In the same listing are The Scots Helped Build America by Nancy Wallace Henderson and The Irish Helped Build America by Virginia B. McDonnell. Whether the Scots and the Irish should be listed as minority groups is left to the discretion of the teacher. Perhaps one should acknowledge some of their present-day descendants: Children of Appalachia by Peg Shull (Messner, 1969. 95 pp.)

Biographies of better known Negroes are published by a variety of companies.

Booker T. Washington, by William Wise. Putnam, 1968.
Charles Drew, Pioneer in Blood Research, by Richard Hardwick. Scribner, 1967. The story of a man who did much to develop blood transfusion techniques and yet died of loss of blood himself after being left unattended too long following an automobile collision.
Frederick Douglass, by Arna Bontemps. Alfred A. Knopf, Inc., 1959. 178 pp.
Frederick Douglass - Freedom Fighter, by Lillie Patterson. Garrard Co., 1965.
Harriet Tubman: Flame of Freedom, by Humphreville. Houghton Mifflin, 1967. 190 pp.
Martin Luther King, by Roszel Scott. Children's Press, 1968. A picture story.
Matthew Henson: Arctic Hero, by Sheldon N. Ripley. Houghton Mifflin, 1966. 190 pp.
Picture Life of Martin Luther King Jr., by Margaret B. Young. Watts, 1968.
Runaway Slave: The Story of Harriet Tubman, by Ann McGovern. Scholastic Book Service, 1965.
Susie King Taylor, Civil War Nurse, by Simeon Booker. McGraw Hill, 127 pp.
Wizard of Tuskegee, by David Manber. Crowell-Collier Press, 1967. 168 pp.

Collective Negro biography and related episodes are related in these books:

Adventures of the Negro Cowboys, by Philip Durham and Everett Jone. Dodd Mead Co., 1966.
Afro-American Contributions to American Life, by John Franco. Benefic Press, 1969. 192 pp.
A Special Bravery, by Johanna Johnston. Dodd Mead, 1967. Lives of fifteen American Negroes from Crispus Attucks to Martin Luther King, Jr.
Negro-American Heritage, by Century Consultants. Century Consultants. Chicago. Includes 150 photographs.
Slavery in the United States, by Leonard W. Ingraham. Franklin Watts, 1968. 89 pp. An illustrated account covering the high spots.

Two picture-essay books describing life as perceived by boys now living in the urban ghettoes are The Way It Is (Harcourt, Brace & World, 1969, 87 pp.) and The Other City (David White Co., 1969, 42 pp.). These books say much using few words.

Books on Spanish Americans are not common, but the American Book Company has published two books, Mexican Americans: Past, Present, Future by Julian Nava (1969, 120 pp., paperback) and The Story of Mexican Americans by Rudolph Acuna' (1969, 140 pp.).

Accounts of Indian life have been written by Robert Hofsinde (Gray Wolf) and published by the William Morrow Co. These separate publications are:

Indians at Home. 1965. 96 pp.
Indian Music Makers. 1967. 96 pp.
Indian Sign Language. 1956. 96 pp.
Indian Warriors and Their Weapons. 1965. 96 pp.

The same publisher, William Morrow, has produced the following books written by Sonia Bleeker:

Apache Indians, Raiders of the Southwest
Cherokee, Indians of the Mountains
Chippewa Indians, Rice Gatherers of the Great Lakes

Crow Indians, Hunters of the Northern Plains
Delaware Indians, Eastern Fishermen and Farmers
Horsemen of the Western Plateaus - The Nez Perce Indians
Indians of the Longhouse - Story of the Iroquois
Mission Indians of California
Navajo-Herders, Weavers, and Silversmiths
Pueblo Indians - Farmers of the Rio Grande
Sea Hunters - Indians of the Northwest Coast
Seminole Indians

One of the best known Seminoles is described in Osceola by Electa Clark (Bobbs-Merrill, 1965), the Creek Indian who rose to be chief. When the Creeks were forced to leave Georgia they changed their name to Seminoles, meaning "runaways" or "abandoned ones."

Two paperbacks which may be more suitable for junior high grades have been written with the encouragement of the Anthropology Curriculum Project. They are The Great Tree and the Longhouse by Hazel W. Hertzberg (Macmillan, 1966. 122 pp.) describing the culture of the Iroquois Indians and Kiowa Years by Alice Marriott (Macmillan, 1968. 173 pp.) telling of life in the Kiowa Indian tribe.

Indians by Matt Chisholm (Follett, 1965. 73 pp.) is an authentic account of North American Indians which includes many full-page pictures; ideal for both good readers and those not so inclined.

Other books for the upper elementary grades are:

Canalboat to Freedom, by Thomas Fall. Dial, 1966. 215 pp. A highly recommended book with its setting in the Underground Railroad era.
Crispus Attucks, Boy of Valor, by Dharthula H. Millender. Bobbs-Merrill, 1965. 200 pp.
Dancing Horses of Acoma and Other Acoma Indian Stories, by Helen Rushmore. World, 1963. 163 pp.
David, Young Chief of the Quileutes, by Ruth Kirk. Harcourt, 1967. 72 pp. The experiences of young David, chosen to become the traditional tribal chief and yet caught up in and distressed by the twentieth century American way of life.
Day Tuk Became a Hunter and Other Eskimo Stories, by Ronald

Melzack. Dodd, 1967. 92 pp. Ten legends of the Eskimo heritage in a beautifully illustrated book.

Dead End School, by Robert Coles. Little, 1968. 100 pp. Negro-white relations in a school with a wide range of constituents.

Eagle Mask, by James Houston. Harcourt, 1966. 64 pp. Life and customs among the Indians of the Northwest as experienced by two youths.

Gussuk Boy, by Aylette Jenness. Follett, 1967. 160 pp. The story of a white boy spending a year among the Eskimo life.

Indians on Horseback, by Alice Marriott. Crowell, 1948. 136 pp.

Jazz Man, by Mary Hays Weils. Atheneum, 1966. 42 pp. Life as it is in Harlem for nine-year-old Zeke and thousands of others "written from the heart." (A Newbery Award runner-up.)

Jose, by Baily. Houghton Mifflin, 1969. Tells of a Puerto Rican boy newly arrived in Chicago and all that goes with it.

King Philip: Loyal Indian, by Edwards. Houghton Mifflin, 1962.

Mattie Mae, by Edna Beiler. Herald, 1967. 128 pp. Typical experiences in the life of an eight-year-old Amish girl in Virginia who finds kittens, goes along to market, and has six brothers and sisters.

O Canada!, by Isobel Barclay. Doubleday, 1964. 96 pp. Tells of early settlers, Eskimos, Indians, and their relationships.

Pontiac: Lion in the Forest, by Hays. Houghton Mifflin, 1965.

Quakers - The Religious Society of Friends, by Kathleen Elgin. McKay, 1968. 96 pp. This is part of the "Freedom Worship" series by the publisher; the second volume is to be about the Mormons.

Roosevelt Grady, by Louise Shotwell. World, 1963. 151 pp. The story of a nine-year-old colored boy and his family, who are migrant workers.

Rosanna of the Amish, by Joseph W. Yoder. Herald, 1940. 319 pp. Still very much in print, this book tells of a child adopted into an Amish home thus giving a good insight into the religious, social, and economic customs and traditions of the Amish. "Tops for overall picture and understanding of customs."

Sacajawea: Guide to Lewis and Clark, by Seibert. Houghton Mifflin, 1960.

She Wanted to Read, by Ella K. Carruth. Abingdon, 1966. 80 pp. A highly recommended biography of Mary Mac Leod Bethune.

Tales of Nanabozho, by Donald Grant. Walck, 1963. 128 pp. Twenty-one tales of Ojibwa Indian folklore.

Talking Leaf, by Weyman Jones. Dial, 1965. 95 pp. An excellent book of the struggle of a young Cherokee Indian in his decision whether to continue in traditional tribal ways or do something different.

That Bad Carlos, by Mina Lewiton. Harper, 1964. 175 pp. Moving from Puerto Rico to New York makes for adjustment problems, and in one Carlos has a brush with the law. A well-written book.

Trina's Boxcar, by Patricia Miles Martin. Abingdon, 1967. 112 pp. Father works for the railroad, the family lives in a boxcar, they all speak Spanish and have "adjustment" experiences in a small Wyoming town.

West With the White Chiefs, by Christian Harris. Atheneum, 1965. 214 pp. Deals with the Assiniboine Indian tribe in Canada.

Wigwam in a City, by Barbara C. Smucker. Dutton, 1966. 154 pp. The trials of an Indian family moving from a reservation to Chicago as seen through the eyes of young Susan.

Yellow Silk for May Lee, by Shirlee Petkin Newman. Bobbs, 1961. 128 pp. Touches on Chinese-American customs.

On the junior high level material is increasingly becoming available from a variety of publishers. The Julian Messner Company which specializes in biography has some thirty books coded in terms of "ethnic heritage values," e.g. (C) Chinese, (I) American Indian, (N) Negro, (M) Mexican. These are:

(I) Black Hawk by Arthur J. Beckhard
(N) Booker T. Washington by Shirley Graham
(I) Chief Joseph of the Nez Percés by Shannon Garst
(I) Cochise: Great Apaches Chief by Enid Johnson
(N) Dr. George Washington Carver: Scientist by Shirley Graham & George Lipscomb
(N) Jackie Robinson of the Brooklyn Dodgers by Milton J. Shapiro
(N) Jean Baptiste Pointe De Sable Founder of Chicago by Shirley Graham
(I) The Jim Thorpe Story: America's Greatest Athlete by Gene Schoor
(I) Joseph Brant: Chief of the Six Nations by Clifford Lindsey Alderman
(N) Pioneer in Blood Plasma Dr. Charles R. Drew by Robert Lichello
(N) Ralph J. Bunche: Fighter for Peace by J. Alvin Kugelmass
(I) Sitting Bull: Champion of His People by Shannon Garst
(N) The Story of Phillis Wheatley by Shirley Graham
(I) Tecumseh: Destiny's Warrior by David C. Cooke
(N) There Was Once a Slave: The Heroic Story of Frederick Douglass by Shirley Graham
(N) What Jazz is All About (collective biography) by Lillian Erlich
(I) Will Rogers: Immortal Cowboy by Shannon Garst
(I) Winged Moccasins: The Story of Sacajawea by Frances Joyce Farnsworth
(N) Your Most Humble Servant: The Story of Benjamin Bannecker by Shirley Graham

Fiction for teen-agers:

(M) Across the Tracks by Bob & Jan Young
(M) Good-Bye Amigos by Bob & Jan Young
(N) Hold Fast to Your Dreams by Catherine Blanton
(M) Treasure of Acapulco by Dorothy Witton

Fiction for the middle grades:

(N) Journey Cake by Isabel McLennan McMeekin
(N) Melindy's Medal by Georgene Faulkner & John Becker
(I) Pinto's Journey by Wilfred S. Bronson
(I) Snowbound in Hidden Valley by Holly Wilson
(I) Tomas and the Red-Headed Angel by Marion Garthwaite
(C) Willy Wong: American by Vanya Oakes

Franklin Watts Inc. offers Black American Leaders by Margaret B. Young, The Dred Scott Decision, March 6, 1857 by Frank B. Latham, and also The Rise and Fall of Jim Crow by Frank B. Latham.

Books dealing with the frontier, Indians, and Negroes include:

Adventures of the Negro Cowboys, by Philip Durham and Everett Jones. Bantam, 1969. 120 pp.
Black Frontiersman: Adventures of Negroes Among American Indians, 1528-1918, by J. Norman Heard. John Day Co.
Buffalo Soldiers, by William H. Leckie. University of Oklahoma Press. A narrative of the Negro cavalry in the West.
Edward Rose, Negro Trail Blazer, by Harold W. Felton. Dodd Mead & Co., 1967. Story of a Negro frontiersman in the early 1800's.
How Indians Really Lived, by Gordon C. Baldwin. G. P. Putnam's Sons, 1967. 224 pp.
Jim Beckwourth, Negro Mountain Man, by Harold W. Felton. Dodd Mead & Co., 1966. 174 pp.

Biographies and autobiographies dealing with better known American Negroes include:

Amos Fortune, Free Man, by Elizabeth Yates. Dutton, 1950.
Black Moses, by Edmund Cronin. University of Wisconsin Press, 1964. 278 pp. A biography of Marcus Garvey.
Captain of the Planter, by Dorothy Sterling. Doubleday, 1958. The story of Robert Smalls who was in the navy during the Civil War and later became a South Carolina Congressman.
Colonel of the Black Regiment, by Howard Meyer. Norton, 1967.
Harriet Tubman: Conductor on the Underground Railroad, by Ann Petry. Thomas Y. Crowell Co. Highly spoken of by the "Saturday Review of Literature."
Her Name Was Sojourner Truth, by Hertha Pauli. Meredith Press, 1962.
Journey Toward Freedom: The Story of Sojourner Truth, by Jacqueline Bernard. Norton, 1967.
Life and Times of Frederick Douglass, by Frederick Douglass. Thomas Y. Crowell Co., 1966. 210 pp. One of the more readable accounts of this determined man.
Movin' On Up, by Mahalia Jackson. Hawthorne, 1966. Tells of her experiences as a gospel singer and other activities.
My Lord, What a Morning, by Marian Anderson. Viking Press, 1956. Her own story of experiences both in America and abroad.
To the Top of the World, by Pauline Angell. Bantam, 1966. The story of Matthew Henson, companion of Commodore Peary at the North Pole.

Books of a more general nature include:

A Country of Strangers, by Conrad Richter. Knopf, 1966. 169 pp. A white girl captured into an Indian tribe at the age of five finds herself with a loss of cultural identity when at fifteen she is "freed" from the Lenni Lenape tribe. Excellent material for getting at the matter of ethnic and cultural factors in one's self-image.

A Promise is a Promise, by Molly Cone. Houghton, 1964. 153 pp. A Jewish girl in a Gentile community encounters latent anti-Semitism.

An Apache Campaign in the Sierra Madre, by John G. Bowke. Charles Scribners Sons, 1958. 128 pp.

Berries Goodman, by Emily C. Neville. Harper, 1965. 178 pp. A story of anti-Jewish feeling as personified in the experiences of a Jewish boy.

Black Americans, by C. Eric Lincoln. Bantam Books, 1969. 119 pp., paperback. The author is a professor of sociology at Union Theological Seminary.

Black American...A Perspective Look, by Mary H. Manoni. Michie Company, 1970. 177 pp., paperback. One of the better books on the subject, has a fifth grade vocabulary, and is written especially for junior high use.

Chronicles of Negro Protest, by Bradford Chambers (ed.). Parents, 1968. 320 pp. A well organized account of Negro protests to false images ranging from the curse of Canaan to the Riot Commission's 1968 report.

Edge of Two Worlds, by Weyman Jones. Dial, 1968. 143 pp. A story of the Cherokee tribe in a plains setting.

Flames Over New England, by Olga Hall-Quest. Dutton, 1967. 224 pp. The story of King Philip's War and the attitudes expressed.

Flight to Freedom by Henrietta Buckmaster. Crowell, 1958.

Girl from Puerto Rico, by Hilda Colman. Morrow, 1961. 222 pp. The culturally traumatic experience of moving from Puerto Rico to New York City.

Indian Annie: Kiowa Captive, by Alice Marriott. McKay, 1965. 179 pp. The story of a ten-year-old pioneer girl stolen by Kiowa Indians and raised as Hummingbird, giving a good insight into Kiowa customs.

Indian Tipi, by Reginald and Gladys Laubin. University of Oklahoma Press, 1967. 208 pp. Describes the history, construction and use of the tipi; complete with diagrams.

Indian Women, by Lela Waltrip. McKay, 1964. 169 pp. The accounts of thirteen famous Indian women who played important roles in American history. Great for girls who think history is mostly masculine.

Jamestown Adventure, by Manley Wellman. Washburn, 1967. 194 pp. Gives an insight into relationships of Jamestown settlers and neighboring Indians.

Katie, by Clara Bernice Miller. Herald Press, 1966. 288 pp.
Katie of the Amish has struggles in her thinking as she gets older. A book many girls will find appealing.

Let My People Go: The Story of the Underground Railroad and the Growth of the Abolition Movement, by Henrietta Buckmaster. Beacon Press.

Lions in the Way, by Bella Rodman. Follett, 1966. 238 pp.
A pointed story in the setting of an about-to-be-integrated high school.

Listening One, by Beulah Karney. Day, 1962. 191 pp.
A familiar story of disruption of Indian life with the coming of the Anglo-Saxon ways in a California setting.

Long Freedom Road-The Civil Rights Story, by Janet Harris. McGraw, 1967. 150 pp. The telling of civil rights struggles, confronting the readers with "the choice ... still before us."

Maheo's Children by Will Henry. Chilton, 1968. 148 pp.
Tells of the Sand Creek Massacre of 1874, why Indians had the attitudes they did toward white men, and how "Preacher Bleek" risked his life for Indian orphans.

Negro Pilgrimage in America, by C. Eric Lincoln. Bantam Books, 1967. The author is a professor of sociology at Union Theological Seminary.

Osceola, by Gordon L. Hall. Holt, 1964. 140 pp. The story of a great Indian chief who was captured under a flag of truce and imprisoned the rest of his life.

Our Indian Heritage, by C. Foyne Porter. Chilton Books, 1964. 229 pp. Profiles of twelve great Indian leaders.

Raven's Cry, by Christie Harris. Atheneum, 1966. 193 pp.
The story of the decline of the highly-cultured Haidas, an Indian tribe in far western Canada.

Red War Pole, by Louis Capron. Bobbs-Merrill, 1963. 186 pp.
The story of the Seminole Indians in Florida, their (broken) treaties with the white men, and the complexity of determining "rightness" and "wrongness" in an involved situation.

Season of the Two-Heart, by Lois Duncan. Dodd, 1964. 213 pp.
An Indian girl works for a white family during her senior year in high school and indirectly shows the ways and customs of Pueblo Indian life.

Seminole Wars, by Henrietta Buckmaster. Collie Books, 1966. 154 pp.

To Be A Slave, by Julius Lester. Dial Press, 1968.
A collection of testimonials about slavery from slaves themselves.

Tom Skinner, Top Man of the Lords, by James R. Adair. Baker, 1967. 84 pp. The story of one of the better-known Negro evangelists today.

Traveler's Moon, by Adelaide W. Arnold. Doubleday, 1962. 228 pp.
A Pawi Indian boy and a white friend go on a camping trip; differences and similarities of outlook emerge through this experience.

Walk in My Moccasins, by Mary Phraner Warren. Westminster, 1966. 157 pp. The story of five adopted children of a Sioux Indian family, discrimination against the Mexican children from the shacks, and related circumstances which this novel captures nicely.

Waterless Mountain, by Laura Adams Armer. McKay, 1959. 212 pp. Tells of a young Navaho learning the traditions and mythology of his people; includes plenty of action.

Where the Winds Blew Free, by Gene Jones. Norton, 1967. 196 pp. Gives the other side of the white man - Indian confrontation as the pioneers tried to settle the West.

Lerner publications Company has twelve books in an "in America" series on the Swedes, Scots (Scotch-Irish), Norwegians, Negro, Japanese, Italians, Irish, Germans, French, English, East Indians/Pakistanis, and Czechs/Slovaks. For any who may feel that the Hollanders were slighted, see Netherlanders in America: Dutch Immigration to the United States and Canada, 1789-1950 by Henry S. Lucas (University of Michigan Press, 1955). The importance of this group is not to be judged by the size of this book despite its 744 pages.

The divergence of interests, capacities, and motivation becomes even more pronounced on the high school level, but as a general categorization the following materials are suggested. A number of them are listed in the Annual Paperbound Book Guide for High Schools available from the R. R. Bowker Co., 1180 Avenue of the Americas, New York, New York 10036.

August Meir and Elliott have written From Plantation to Ghetto (Hill and Wong, 1966, 280 pp.), one of the better books to give a perspective on the present. For those concerned with the present, chapter nine of the "Kerner Report" would make good reading. Before the Mayflower, a history of the Negro in America 1619-1964, is a 435-page paperback Pelican book (Peguin Books, 1966) which is the outgrowth of a series of articles originally published for "Ebony" magazine. The School Library Journal has given a double-starred review to Robert Goldston's The Negro Revolution from its African genesis to the death of Martin Luther King (Macmillan, 1968, 248pp., paperback). Disposed to have militant edges, the balance of this book is questionable. Benjamin Quarles' The Negro in the Making of America (Collier Books, 1968) is one of the more frequently recommended works.

Arno Press Inc. is a publishing and library service of "The New York Times." Just out from this company is This Land, Our Land, a syllabus in United States history for the secondary schools by William Loren Katz and Warren J. Halliburton. This multiracial syllabus is divided into four major sections, each containing a three-part bibliography. These sections in turn are subdivided into 38 self-contained units, each in-

tended to "fully integrate the contributions of Afro-Americans as well as other minority groups into the study of our common heritage."

Also from Arno Press and distributed exclusively by Grosset and Dunlap are thirty books which deal with little-known topics of the Negro's experiences in America.

0604 Clotel, $2.45. The first novel in America by a Negro, an ex-slave and activist.
0605 The Condition, Elevation, Emigration and Destiny of the Colored People of the United States: Politically Considered, $2.45.
0606 The Strength of Gideon and Other Stories, $3.45.
0607 The Walls of Jericho, $3.25. A novel with a setting in The Harlem Renaissance.
0608 Black and White: Land, Labor and Politics in the South, $3.25.
0610 Imperium in Imperio, $2.45. A black nationalist's novel to capturing Texas and making it a black republic.
0611 Let Me Live, $3.75. Autobiography of a black communist.
0612 Black Rebellion, $2.45.
0613 Philosophy and Opinions of Marcus Garvey, $4.50.
0614 The Social Implications of Early Negro Music in the United States, $2.45.
0615 Five Slave Narratives: A Compendium, $3.75.
0616 Negro Protest Pamphlets: A Compendium, $1.95.
0617 The Negro and His Music and Negro Art, $2.95.
0618 The Facts of Reconstruction, $3.25.
0619 A Long Way from Home, $3.45.
0620 New World A-Coming: Inside Black America, $3.45.
0621 My Bondage and My Freedom, $3.95.
0622 Recollections of Seventy Years, $3.45.
0623 Letters from Port Royal: Written at the Time of the Civil War, $3.45.
0624 Modern Negro Art, $2.95.
0625 Negro Migration During the War, $1.95.
0626 The Aftermath of Slavery: A Study of the Condition and Environment of the American Negro, $3.45.
0627 The Key to Uncle Tom's Cabin, $3.95. Supplies facts and documents on which the book was based.
0628 Walker's Appeal in Four Articles and an Address to the Slaves of the United States of America by Henry Highland Garnet, $1.75.
0629 The Negro Problem: A Series of Articles by Representative American Negroes of Today, $2.45.

0630 The Garies and Their Friends, $3.45. A Negro novelist's account of slaves and free Negroes in Philadelphia.
0631 American Slavery as It Is: Testimony of a Thousand Witnesses, $2.45.
0632 On Lynchings, $1.95.
0633 Rope and Faggot: The Biography of Judge Lynch, $3.25.
326 Refugees from Slavery in Canada West: Report to the Freedman's Inquiry Commission (1864), $3.50.

Arno Press has also reprinted 40 books in "The American Immigration Collection" (Box IM-2, Arno Press). Despite unattractive covers and some publication dates going back some fifty years, these books are valuable as resources. Perhaps a nearby college library has the set. Included are studies of Chinese, Japanese, Mexican, Jewish, Filipino and Caribbean Negro immigration as well as more familiar European strains. Estimated count of immigrants to the new continent: 40 million.

This same Arno Press has "a collection of 38 books documenting the story of religion in the United States," one of which is The Negro's Church. Write for the catalog, "Enriching Your Social Studies Curriculum With Primary Source Materials" and also a list of the 24 black-achievement films.

Books dealing with specific periods in American history could roughly be divided 1619-1850, 1850-1900, 1900 to the present.

Up to 1850:

American Negro Slavery, by Allen Weinstein and Frank Otto Gatell. Oxford University Press, 1968. 366 pp.
One of the better books; thorough and telling.
Great Slave Narratives, by Arna Bontemps. Beacon Press, 1969. Three autobiographical narratives conveying the feelings of those involved.

1850-1900

Army Life in a Black Regiment, by Thomas W. Higgenson. Crowell-Collier, 1962.

Black Frontiersman, by J. Norman Heard. John Day Co. Adventure of Negroes among American Indians, 1528-1918.

Buffalo Soldiers in the Indian Wars, by Downey. McGraw Hill.

Colonel of the Black Regiment, by Howard U. Meyer.

Negro in Reconstruction, by Robert Cruden. Spectrum Books, 182 pp.

Peculiar Institution, by Kenneth M. Stampp. Random House, 1956

Strange Career of Jim Crow, by C. Vann Woodward. Oxford University Press, 1966 (Second Revised Edition). 205 pp. The growth and spread of segregation patterns and the story of their decay.

1900 to now

Jim Crow's Defense: Anti-Negro Thought in America 1900-1930, by I. A. Newby. Louisiana State University Press, 232 pp., paperback.

La Raza: Forgotten Americans, by Julian Samora, ed. University of Notre Dame Press. 218 pp. Includes a discussion of the history, religion, culture and education of migrant workers and their community participation. Sound filmstrips by the same name also available.

Negro's Civil War, by James McPherson. Parthenon, 1965.

Negro's Image in the South: The Anatomy of White Supremacy, by Claude H. Nolen. University of Kentucky Press, 232 pp., paperback.

Negro Since Emancipation, by Harvey Wish, ed. Prentice Hall, 1964. Accounts by a number of Negro leaders offering diverse viewpoints.

North From Mexico, by Carey McWilliams. Greenwood. 324 pp. The story of Mexican-American activities in the Southwest.

General works

American Heritage Book of Indians, by William Brandon. Dell Books, 1961. 384 pp., paperback.

American Indian, by Oliver La Farge. Golden Press, 1966. 215 pp. A special edition for young readers.

American Jews: Their Story, by Oscar Handlin. Anti-Defama-League, 1966. 48 pp., paperback.

A Nation of Immigrants, the last book authored by John F. Kennedy. Harper & Row. 111 pp., paperback, #FB6s.

Book of the Hopi, by Frank Waters. Viking Press, 1963. 347 pp.
Compact History of the Indian Wars, by John Tebbel. Hawthorn Books, 1966. 334 pp. The "compactness" of 334 pages says something about the extent and duration of Indian struggles.
Cycles of Conquest, by Edward H. Spicer. University of Arizona Press, 1967. 609 pp., paperback. Tells of the impact of Spain, Mexico, and the United States on the Indians of the Southwest, 1533-1966.
Delawares' Buried Past, by C. A. Weslager. Rutgers University Press, 1968. 219 pp. A story of archeological adventure in reconstructing the society and culture of the Delaware Indians.
Great Sioux Uprising, by C. M. Oehler. Oxford University Press, 1959. 272 pp.
History of the Santee Sioux, by Roy W. Meyer. University of Nebraska Press, 1967. 434 pp. The book's subtitle: United States Indian Policy of Trial.
Indian Heritage of America, by Alvin M. Josephy. Bantam, 1969. 397 pp.
Indians of the Plains, by Robert H. Lowie. Natural History Press, 1963. 259 pp., paperback.
Last Days of the Sioux Nation, by Robert M. Utley. Yale University Press, 1963. 334 pp.
Mexican Americans of the Southwest, by Ernesto Galarza, Herman Gallegos and Julian Samara. McNally & Leftin. 128 pp., paperback, #B102.
Negro American: A Documentary History, by Leslie H. Fishel and Benjamin Quarles. Scott Foresman Co., 1967. Original source materials emphasizing problems confronting American Negroes.
Negro Handbook, by Ebony Magazine. Johnson Publishing Co., 1966.
Negro in American History, by Stanley Seaberg.
Volume I. "Which Way to Citizenship?" (1968)
Volume II. "Which Way to Equality?" (1969)
Scholastic Book Service, paperbacks.
Negro in American Life, by Mabel Morsbach. Harcourt, Brace, & World, 1967. 273 pp., paperback.
New Indians, by Stan Steiner. Dell Publishing Co., 1969. Paperback. A report on the present Indian uprising against the white man's culture and its debasement of the tribal way of life.
Puerto Ricans: Strangers -- Then Neighbors, by Clarence Senior. Quadrangle Books. 128 pp., paperback, #FB1.
These Were the Sioux, by Mari Sandoz. Dell Books, 1967. 93 pp., paperback, #8696.
Truth About Geronimo, by Britton Davis. Yale University Press, 1962. 253 pp. First published in 1929, this

tells in detail of the great Apache leader who in his later days became a Christian and a member of the Reformed Church in America.

Wrath of the Coyote, by Jean Montgomery. Morrow, 1968. 285 pp. The story of the Miwok Indians of Marin County, California, as they lived before the Spanish came, their mistreatment by the white men, and the eventual annihilation of a once-proud people.

The University of Oklahoma Press has been printing the "Civilization of the American Indian Series." There are 49 titles in the series by last count. A few are given here:

The Creek Frontier, 1540 - 1783, by David H. Corkran. 1967. 343 pp.

The Rise and Fall of the Choctaw Republic, by Angie Debo. 1961. 314 pp.

Navahos Have Five Fingers, by T. D. Allen. 1963. 249 pp.

Current (last decade)

American Jews, by Yaffe. Paperback Library, Inc., 315 Park Ave., S., New York, New York, 10016. 1966. 173 pp. $1.25.

Any Place But Here, by Arna Bontemps and Jack Conroy. Hill and Wang. The tale of the migration of Southern Negroes to Northern ghettos.

Black Like Me, by John Griffin. Signet, 1961. A white man tries to discover first hand what it feels like to be a Negro in Jim Crow land.

Burden of Race, by Gilbert Osofsky. Harper. Deals with the background of Negro-white relations.

Crazy Horse, by Garst. Houghton Mifflin, 1950. A good biography of a great Indian.

Crying Heart, by Clara Bernice Miller. Herald, 1962. 293 pp. A novel dealing with the Amish in Iowa which should have special appeal to teen-age girls, from Martha Yoder's first date with Daniel Miller to his receiving a draft notice and events beyond. The Amish are portrayed "not as odd religious freaks, but as a people." Following this reasonably successful novel the author has written two more dealing sympathetically with conflicts between Amish traditions and the times in which they live. They are Katie (1966, 272 pp.) and The Tender Herb (1968, 224 pp.), both available from Herald Press.

Enoch, by Raymond. Houghton Mifflin, 1969. A powerful story about a white family's move into a black ghetto and the reverse discrimination they encounter.

Growing Up Black, by Joy David, ed. Morrow, 1968. 256 pp. A collection of 19 short stories of personalized history by black authors telling of their "growing-up" circumstances.

Harlem: The Making of a Ghetto, by Gilbert Osofsky. Harper and Row, 1968.

John Elliott: Apostle to the Indians, by Winslow. Houghton Mifflin, 1968. The remarkable biography of a man who went to the Indians in friendship and created, for a few years, a Peaceable Kingdom.

Knock At The Door, Emmy, by Means. Houghton Mifflin, 1956. The struggle of a migrant worker's daughter for an education.

Laughing Boy, by Oliver La Farge. Houghton Mifflin, 1963. The classic novel of Navajo Indian life.

Negro and the American Labor Movement, by Julius Jacobson, ed. Doubleday & Co./Anchor Books, 1968. 430 pp., paperback.

North Town, by Lorenz Graham. Crowell, 1965. 220 pp. Tells of sixteen-year-old David Williams and his family leaving the South to escape evidences of segregation only to find more subtle forms of it in the North.

Our Cup is Broken, by Means. Houghton Mifflin, 1969. Tells of the experiences of a young Indian woman returning to her Hopi village after nine years of living among white people.

Promised Land, by Mary Antin. Houghton Mifflin, 1969 (second edition). The autobiography of one whose life began in a Jewish ghetto in the Old World and ended in America.

They Moved Outdoors, by Means. Houghton Mifflin, 1945. The story of an uprooted Japanese-American family in the hysteria at the time of the beginning of World War II.

Where Do We Go From Here?, by Martin Luther King, Jr. Harper and Row, 1967.

TEACHER RESOURCE MATERIALS

School systems all have limited budgets which necessitate priorities in purchasing materials. One excellent resource in Negro history is Eyewitness: The Negro in American History by William L. Katz (1968). It is available clothbound ($5.75) or paperbound ($3.94) from Pitman Publishing Corporation. Included in the 554 pages are two hundred illustrations and first-hand accounts of events by those involved. Twelve years of research have gone into its writing; its nineteen sections range from Portuguese explorations to protest marches. A "must" for your school library.

More expensive ($24.50) and more extensive is The Negro in American History, a three-volume series put out by the Encyclopedia Britannica Educational Corporation (1969). Included are 186 selections by 134 authors, covering the period from 1567 to 1968. Some viewpoints clearly conflict with others, but all address themselves to the role of the Negro in American life. Scheduled for availability in the fall of 1970 from the same company is Makers of America, a ten-volume set on the ethnic groups in America from 1536 to the present. There are to be five chapters per book, each of which will be topically arranged. Some 20-25% will be illustrations extensively cross-indexed as will be authors and topics. Cost and specific release date are still indefinite.

If your allotment is less than five dollars be sure to purchase Teachers' Guide to American Negro History by William L. Katz (Quadrangle Books 1968. 192 pp., paperback). It surveys American his-

tory with a special sensitivity to the experiences of the Negro, summarizes a wide range of books, lists sources of inexpensive or free materials, locates libraries with sizeable Negro history book collections as well as museums of Negro history, and has a thorough eight-page index.

A chronology of over four hundred years of Afro-American history, The Freedom Climb, is available for $1.00 from The Back Publishing Co., Box 93, Dover, Delaware 19901.

Professor Sam Greydanus of Calvin College has taught courses in Negro history. The following list of books he considers quite valuable in understanding the real issues involved:

1) From Slavery to Freedom - John Hope Franklin. Vintage Books.
2) The Negro in 20th Century America. John Hope, Franklin and Isidore Starr, eds. Vintage Books, 1967.
3) American Negro Slavery: A Modern Reader. Allen Weinstein and Frank Otto Gatell, eds. Oxford University Press, N.Y., 1968.
4) North of Slavery: The Negro in the Free States 1790-1860. Leon F. Litwak. Phoenix Books, University of Chicago, 1960.
5) W.E.B. Du Bois: Negro Leader in a Time of Crisis. Francis L. Broderick. Stanford University Press, 1959. This book provides a good insight into the issues of the times in which Du Bois lived. He was a man who became disillusioned and moved to Ghana.
6) White Over Black: American Attitudes Toward the Negro 1550-1812. Winthrop D. Jordan. Penguin Books Inc., 1969.

All these are paperbacks and can be obtained at the Calvin College Bookstore, Knollcrest Campus.

In the December 19, 1969, issue of Christianity Today there appears an article by Lois M. Ottaway, "Read, Baby, Read: A First Step to Action." She made a survey of eleven evangelicals well acquainted with the racial

situation asking for ten recommended books for an understanding of the present racial impasse. These following ten are all available in paperback and can be purchased for about $15.

The Autobiography of Malcolm X, by Malcolm X and Alex Haley. Grove Press, 1966. 460 pp. $1.25.

Crisis in Black and White, by Charles E. Silberman. Vintage, 1964. 370 pp. $1.95.

Report of the National Advisory Commission on Civil Disorders. Bantam, 1968. 609 pp. $1.25.

Black Power: The Politics of Liberation in America, by Stokely Carmichael and Charles Hamilton. Vintage, 1967. 198 pp. $1.95.

Dark Ghetto: Dilemmas of Social Power, by Kenneth B. Clark. Torch, 1965. 251 pp. $1.75.

Black Rage, by William H. Grier and Price M. Cobbs. Bantam, 1969. 179 pp. $0.95.

Soul on Ice, by Eldridge Cleaver. Dell, 1968. 210 pp. $1.95.

Before the Mayflower: A History of the Negro in America, by Lenore Bennett. Penguin, 1966. 435 pp. $2.95.

The Souls of Black Folk, by W.E.B. Du Bois. Fawcett, 1961. 192 pp. $0.75.

The Fire Next Time, by James Baldwin. Dell, 1962. 141 pp. $0.75.

A few others nominated in the survey were My Friend the Enemy by William E. Pannell, For This Time by Howard O. Jones, and The Other America by Michael Harrington. Collectively these books try to get at the here and now feelings of the American Negro rather than make a historical survey of past events. Some of the writings are abrasive, to put it mildly. A more moderate work is Sarah P. Boyle's The Desegregated Heart: A Virginian's Stand in the Time of Transition. The article in which these books are listed includes a paragraph-size annotation of each of the ten main books. Also mentioned is an evangelical bi-monthly of black sponsorship, "The Other Side," devoted to social issues and available from Box 158, Savannah, Ohio 44874.

Teacher materials generally fall into two main categories. One deals with increasing the background knowledge of the content area and the other is the "how to" approach, such as "Teaching the American Indian in the American School" by Daniel Jacobson (available from the National Council for Geographic Education, Room 1532, 111 West Washington Street, Chicago, Illinois 60602). No attempt to delineate between these two groups is made in this section, neither from audio-visual materials intended for student benefit. The teacher is the one to select, evaluate, and present those materials which best implement his/her objectives. For those teachers who will be teaching classes composed primarily of what is euphemistically called "culturally-deprived" or "educationally deprived" children, read the powerful little book by Frank Riessman, The Culturally Deprived Child (Harper & Row 1962. 140 pp.). It shares a wealth of insights honestly, effectively, and purposefully.

C. Freeman Sleyer has tried to analyze recent developments on the American scene in his book Black Power and Christian Responsibility (Abingdon, 1969. 221 pp.). Of more recent date is Robert W. Terry's For Whites Only (Eerdmans, 1970. 96 pp.). James Daane has written an 84-page paperback on The Anatomy of Anti-Semitism and Other Essays on Religion and Race (Eerdmans, 1965. 343 pp.). Also from Eerdmans is a 46-page Reformed Journal monograph, "Notes on Christian Racism" by Donald Holtrop in which he tries to imitate the style of C. S. Lewis' Screwtape Letters, but lacks the conciseness and concerns

of his would-be mentor. This 1969 publication assumes "that Christians and their churches have always been...against equality. With few exceptions, they espoused slavery and ... have interpreted their Scriptures in such a way as to justify some of history's most delicious evil." (p. 9) For those who agree with this thesis, here is your dish. The Anti-Defamation League offers a paperback written by Charles Y. Glock and Rodney Stark, Christian Beliefs and Anti-Semitism.

The traditional portrayal of Negroes as ignorant dupes of unscrupulous Reconstruction Era politicians has been seriously challenged by Kenneth Stampp in his The Era of Reconstruction (Knopf and also Vintage Books) and by Rembert Patrick in Reconstruction and the Nation (Oxford, both hard and soft cover). Limitations of educational opportunity which occurred at the turn of the century and subsequently is documented in Separate and Unequal by Louis R. Harlan (University of North Carolina Press). Negro Protest Thought in the Twentieth Century edited by Francis Broderick and August Meier (Bobbs-Merrill, both hard and soft cover) gives evidence that docility and passivity did not fully characterize the Negro mind of this century.

For a better acquaintance with Indian life and lore see Indians of the Continental United States (Ginn & Co., 1969. 240 pp.).

Available for $2.50 is Stephen S. Lowell's Minority Groups in Our History, an 85-page soft cover publication by J. Weston Walch. It deals with Puerto Ricans and Japanese-Americans as well as better known minority groups, going into some detail of the demoralizing treatment the Nisei underwent in being routed from

their homes to "relocation centers." Thousands of their young men (33,000) entered the U. S. Armed forces, where they performed admirably.

An annotated bibliography on Negro Americans for secondary school pupils is to be found in The Negro American in Paperback by Joseph E. Penn, Elaine C. Brooks, and Mollie E. Berch (National Education Association, 1967). Of a more general nature is American History Booklist for High Schools, (1969) Bulletin 42, a 207-page listing of significant supplementary reading available for $2.50 from the National Council for the Social Studies.

John P. Davis has edited the American Negro Reference Book, a one-volume history of the Negro in the United States (Prentice Hall, 1966). Lay My Burden Down by B. A. Botkin is a folk history of slavery as told in the 1930's by former slaves (Univ. of Chicago Press, 1945).

An account of the Underground Railroad has been written by William Breyfogle, Make Free: The Story of the Underground Railroad (Lippincott, 1958).

For getting into the psychological turmoil of a sensitive mind caught in the throes of racial encounters, Richard Wright has written two paperbacks published by Harper & Row. Their rawness seems overdone in places, for such is the mind of the author. They are Black Boy, the story of a Negro teen-ager raised in the deep South, and a sequel, Native Son, telling of his experiences in his

late teens in Chicago, where he had gone to live with relatives and to find a job.

Leonard Broom's The Transformation of the Negro American (Harper & Row, 1965) and Mable Morsback's The Negro in American Life (Harcourt, Brace and World, 1967) provide additional general background material. For an in-depth comparative study of of slave systems, see Herbert S. Klein's Slavery in the Americas: A Comparative Study of Cuba and Virginia (Univ. of Chicago Press, 1967).

The list of materials could be extended considerably. In 1969 the Enoch Pratt Free Library of Baltimore, put out a 16-page bibliography called "The Black List."

Available from Educational Products Information Exchange Institute (386 Park Ave., South, New York, New York 10016) for $1.00 is the May-June 1969 issue of Educational Report, which focuses on "Black History Books" and "Black Biography and Autobiography."

The Board of Education of the city of New York has a 166-page paperback, The Negro in American History. Copies may be had by sending a check of $1.00 per copy to The Auditor, Board of Education of the City of New York, Publication Sales Office, 110 Livingstone Street, Brooklyn, New York 11201.

Other school systems have produced similar guides. The Division of Curriculum and Instruction, Milwaukee Public Schools, Milwaukee, Wisconsin, put out a 92-page work in 1967, The Negro in

American Life; A Guide to Supplement the Study of United States History. Its cost is $2.00. A more comprehensive and costly ($3.25) guide dated 1968 will again be available from the Curriculum Center, Wilmington Public Schools, Wilmington, Delaware, The Negro in American History; A Brief Content Outline for Use by Teachers; a reprint has been planned for March, 1970. The Division of Special Services, Columbus Public Schools, Columbus, Ohio, has two small publications (35 pp. and 36 pp.), each dated 1967 and each costing $1.50. They are Toward Excellence in Cultural Understanding; How Pupils and Teachers Relate in Our Multi-Cultural Society and Bibliography of Selected Books and Audio-visual Materials. The St. Paul, Minnesota Public Schools has Afro-American History and Culture; A Study Guide for Teachers, Kindergarten-Twelfth Grade, 225 pp., 1968, $2.00. Free of charge from the Office of Curriculum Development, Kentucky Department of Education, Frankfort, Kentucky, is a 128-page guide produced in 1968, Contributions of the Negro to American Life and Culture: A Resource Unit for Improving Intergroup Relations Through Instruction. A Supplementary Guide for Virginia and United States History in the High Schools (78 pages, 1969) can be had by writing Mrs. Celestyne D. Porter, Norfolk City Schools, 415 St. Paul's Boulevard, Norfolk, Virginia 23510. Attached is a 14-page bibliography to a fine piece of work.

A 15-page bibliography of publications prepared by the staff of the Detroit Public Schools Social Studies Department appears in

the April 1969 issue of "Social Education" (pp. 447-461; additional materials listed pp. 463-475). Reprints are available for $1.00 each through the National Council for the Social Studies.

Available from the Anti-Defamation League for 35¢ is a selected annotated bibliography, Negro History and Literature (G-486), as well as a 48-page paperback, American Jews: Their Story, by Oscar Handlin (also 35¢). A 100-page resource book for teachers of Social Studies and American history, The Jews in American History, surveys the Jews in American history as well as earlier Jewish history and explains many terms and customs in the Jewish heritage. For a thorough study there is a five-volume compendium, "The Jewish Experience in America," with a total of 2300 pages costing $49.50 (KTAV Publishing House, Inc., 120 East Broadway, New York, N.Y. 10002). This 1969 publication is chronologically arranged and could be found at larger-than-school libraries.

John A. Hostetler has written an Annotated Bibliography on the Amish and also two booklets (40 pp. each), "Amish Life" and "Hutterite Life," available at 50¢ each from Herald Press.

SRA has a reading program We Are Black, designed in the same fashion as its other boxed reading materials. Reading levels range from 2.0 to 6.0.

The Silver Burdett Company has a 1970 production of ten filmstrips, ten records, and ten Teacher's Guides for its "Studies in the History of Black Americans."

Rand McNally has a 48-page booklet containing a thumbnail sketch of some seventy famous Negro Americans plus a large 37" x 49" Texoprint mural depicting the struggle and accomplishments of Negroes throughout American history. Written by Norman McRae and Jerry Blocker, its title is The American Negro: A History in Biography and Pictures (1966); a teacher's guide is available. Another production of Rand McNally is The Black American, a set of six color filmstrips and synchronized records tracing the history of American Negroes from Africa then to civil rights now. These are intended for junior-senior high audiences.

Also from Rand McNally are two small paperbacks, each 64 pages, one A Mark Well Made by Edgar A. Toppin giving a short sketch of accomplishments by famous Negroes and the other Indian Farmers of North America by Harold E. and Wilemine Driver, refuting the notion that all early American Indians were nomads.

The Life Educational Reprint Program has seven reprints ranging from "The Origins of Segregation" to "The Cycle of Despair" (#21, 46, 50, 61, 62, 63 and 64).

Buckingham Learning Corporation has available kits and multimedia material which focus upon the American Negro past and present.

The Kennikat Press offers The Negro in American Fiction by S. Brown (1937), The Negro and His Music by A. Locke (1936), and Deep River by Howard Thurman, which reflects on the religious insight of certain Negro spirituals. Check with a music teacher for music which reflects the longings of minority groups; this

could be a study in itself.

Houghton Mifflin offers an illustrated chronological history which can be used as a basal or supplemental text: The American Negro; Old World Background and New World Experience by Raford W. Logan and Irving S. Cohen (1970, 278 pp.). Also from Houghton Mifflin are selected readings of struggles and achievements as related by participants themselves in Negroes in American Life, Richard C. Wade, editor, (1970, 261 pp. softcover). This book includes a range of voices of the 1960's, combining the historical with the almost contemporary. This book could be used profitably by high school students and some selections by those in junior high. A related publication, Immigrants in American Life by Arthur Mann (1968, 182 pp.), devotes chapter eight to World War I persecution of German-Americans, Japanese-Americans during World War II, and related groups.

There are a few books which deal with Negro history on a regional or state level. Negroes in Michigan History is a reprint of a 1915 publication edited by John M. Green (McClanahan, Inc., 1968, 405 pp.). Contributions of Negro citizens of Windsor, Ontario, to the history of Canada this past century are recorded in The Long Road by Charlotte Bronte Perry (Summer Pub. Co., 1967). (Check a local library for accounts of episodes in your area). Elizabeth Howard has written concerning the general Detroit-Windsor area in North Winds Blow Free, the story of a girl who helps runaway slaves via the Underground Railroad

(William Morrow & Co.). Michigan Indians by Donald Chaput (Hillsdale Educational Publishers, 1970. 72 pp.) contains over one hundred scenes of a changing way of Indian life in Michigan.

Available from the same source is The Potawatomi Indians in Kalamazoo by Emeline McCowen (1969, 92 pp.). Written for a third grade level, these "local history" materials could be used for either general information for the teacher or direct student use.

For a detailed study of a larger and more prominent American Indian tribe today, such as the Navajo, see Clyde Kluckholm's The Navajo (Doubleday, 1962), Ruth Underhill's The Navajos (University of Oklahoma Press, 1956), and Jane Christian's The Navajo: A People in Transition (Western College Press, 1964). For more on contemporary American Indians, see the feature article in February 9, 1970 issue of Time.

For a literary approach towards understanding the American Negro, a series of essays on Negro literature since colonial days is available in Images of the Negro in American Literature, Seymour Lee Gross, editor (Univ. of Chicago Press, 1966).

The National Council of Teachers of English has a 157-page resource publication, Negro Literature for High School Students. The $2.00 required for its purchase would be well spent.

A sketchy history of the American Negro in free verse is found in North Star Shining by Hildegarde Hoyt Swift (William Morrow & Co.).

The use of audio-visual materials can do much to communicate

with poor readers as well as to reinforce learning for others. Posters are available from the Pitman Publishing Corporation. This same company also handles filmstrips and records. Other companies producing similar materials are the Alpha Corporation of America, 520 North Michigan Ave., Chicago, Illinois 60611, and Universal Education and Visual Arts, 221 Park Ave., South, New York, New York 10003.

Filmstrips and records are put out by organizations ranging from the Anti-Defamation League ("Black Odyssey: A History of the American Negro," a 35 min. filmstrip) to the Pepsi-Cola Company (records HRP-101, "Adventures in Negro History" and "The Frederick Douglass Years, 1817-1895"). The Society for Visual Education has the "Leading American Negroes" series, filmstrips and records A-242-1 to A-242-6 depicting the lives of Harriet Tubman, Mary McLeod Bethune, Benjamin Banneker, George Washington Carver, Frederick Douglass, and Robert Smalls. These are all in color; a more recent one in black and white describes the life of Dr. Martin Luther King, Jr.

Caedman Records (TC 1252) has a record, "Black Pioneers in American History" read by Ertha Kitt and Moses Gunn telling of Frederick Douglass, Charlotte Forten, Susan King Taylor, and Nat Love (better known as "Deadwood Dick").

Warren Schloat Productions, Inc. has a series of four filmstrips, "They Have Overcome." Also from Warren Schloat Productions is a two-part series, "Minorities Have Made America Great."

Part I includes Negroes, Jews, Italians, Germans, and Irish; Part II deals with American Indians, Puerto Ricans, Orientals, and Mexican Americans. Each part comes complete with six color filmstrips, six LP records, and a teacher's guide. Another series, "The American Indian; A Study in Depth" also has filmstrips, records, and a teacher's guide.

The McGraw Hill Company has "The History of the American Negro," a series of seven filmstrips, #405362-405368, dealing with phases of Negro involvement in United States history. McGraw Hill also has available an "Americans All Series" of four books designed to identify the cultural heritage and contributions of minority groups. They are The American Negro, by Clemons, Hollitz, and Gardner (1965, 128 pp., #11350); Our Oriental Americans by Ritter and Spector (1965, 112 pp., #52980); Our Citizens from the Caribbean by Clarence Senior (1965, 128 pp., #56235); and Latin Americans of the Southwest by Ruth Landes (1965, 112 pp., #36118). 1970 prices are $1.20 each.

"Who are the American Jews?" is a 30-minute black and white film produced by the Anti-Defamation League of B'nai B'rith. It traces the westward migration of the Jews these past three hundred years within the context of their 5,000 year-old heritage.

Encyclopedia Britannica Educational Corporation has texts, filmstrips, and records. The first unit title "Chains of Slavery" (1800-1865) is accompanied by filmstrip series 11700. "Separate and Unequal" (1865-1910) correlates with filmstrip series 11640. Two others are, "A People Uprooted" (1500-1800)

and "Quest for Equality" (1910 to present).

Encyclopedia Britannica has also put out two 10-page brochures which may be had for the asking. Both "The American Indian: His Heritage and Traditions" as well as "Afro-American History and Culture" are cross-indices to articles appearing in Encyclopedia Britannica, Compton's Encyclopedia, and Britannica Junior Encyclopedia.

Films are easy to find, but they should be selected with care. Students get turned off by a warmed-over dated television documentary. The New York Times/Arno Press has produced 24 black-achievement films including "God's Black House," depicting the role of black churchmen and their churches in the life of the American Negro from slavery to militancy. McGraw-Hill Films has a story of the life of Frederick Douglass, "The House on Cedar Hill" (17 min., #406550) with the musical score based on Negro folksongs. A longer film (54 min., #618086) is "Harriet Tubman and the Underground Railroad," available from McGraw Hill, as are two Indian films: "End of the Trail: The American Plains Indian" (53 min., #672135) and "Ishi in Two Worlds" (19 min., #406755). Ishi was the last survivor of the Yahi Indian tribe in California, the last expression of the Yahi way of life, which was exterminated by deliberate and pointless massacre. The story is also told in the book Ishi, Last of His Tribe by Theodora Kroeber (Parnassus Press, 1964. 210 pp.). "The Lost Menominee" (30 min., B/W) was filmed in Menominee

County, Wisconsin, and portrays the plight of the tribes which has lost reservation status. It is a sad tale of two forlorn Indian Tribes. Available from National Educational Television, Audio-Visual Center, Indiana University, Bloomington, Indiana 47401.

The film "Mexican-Americans: Quest for Equality" was produced by the Anti-Defamation League on a USOE grant to acquaint teachers in the Southwest with the social, economic, and cultural backgrounds of Mexican-American students. It is available from the Audio-Visual Dept. of the Anti-Defamation League of B'nai B'rith (29 min., B/W).

Available for 45¢ from the Superintendent of Public Documents, Government Printing Office, Washington, D. C. 20402, is Mexican American by Jack D. Forbes. This handbook is "designed to introduce teachers to the Mexican heritage in the United States, the Mexican-American way of life, and the assets that Mexican-American youngsters bring to the schools of our nation."

Another film is "Mexican Americans: The Invisible Minority" (38 min., B/W or color), a documentary on this minority including the problems of poverty, unskilled labor, educational handicaps, and aspirations to retain cultural identity. Available from NET, Indiana University.

For classrooms which do not get turned off by clothes, cars, and customs of the early 1940's, "Charley Martin, American" (20

min., B/W) shows in a comical yet touching way the embarrassing conflicts in a California community when the WASP business-political community wished to capitalize on the heroic achievements of a local son killed in the war, but his family came from the "wrong side of the tracks," the Spanish speaking side. Available from Teaching Film Custodians, Inc., 25 West 43rd St., New York, New York 10036.

Don't overlook the flesh-and-blood minority groups in your own or a neighboring community; the best teaching resources are the live ones.

P U B L I S H E R S D I R E C T O R Y

Abingdon Press
201 Eighth Ave. S.
Nashville, Tenn. 37202

American Book Co.
450 W. 33 St.
New York, N. Y. 10001

Arno Press, Inc.
330 Madison Ave.
New York, N. Y. 10017

Bantam Books, Inc.
666 Fifth Ave.
New York, N.Y. 10019

Beacon Press
25 Beacon St.
Boston, Mass. 02108

Benefic Press
10300 W. Roosevelt Rd.
Westchester, Ill. 60153

Bobbs-Merrill Co., Inc.
4300 W. 62nd St.
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